

World Heritage Series

CHAMPANER PAVAGADH



ARCHAEOLOGICAL SURVEY OF INDIA

CHAMPANER- PAVAGADH

This is part of a series of guidebooks published by the Archaeological Survey of India to showcase World Heritage Sites in India.

Champaner-Pavagadh is situated at 45 km north-east of Vadodara. The site was designated as World Heritage Site by UNESCO in July, 2004 for its stunning range of monuments, having antiquities datable to Stone Age, that include stone tools such as hand axes, choppers and cleavers recovered from the river Jorvan.

The discovery of Maitraka coins from the region suggests that 'Champaner-Pavagadh' was under the Maitraka rulers (circa AD 470-776). Mahmud Begda, the Sultan of Gujarat defeated the Kichhi ruler Patai Rawal in AD 1484 and made Champaner as his second capital and named it 'Muhammadabad'. Champaner became a flourishing city during the reign of Mahmud Begda but the glory of the town was short lived and it was pillaged by Emperor Humayun during the reign of Sultan Bahadur Shah in AD 1535. Thereafter, the capital was shifted to Ahmedabad and Champaner rapidly declined. It did not regain its glory even under the supremacy of Marathas or the Britishers.

The Medieval city of Champaner-Pavagadh is dotted with large number of historical monuments of various religious faiths as also palaces, forts and water bodies both natural and man-made.

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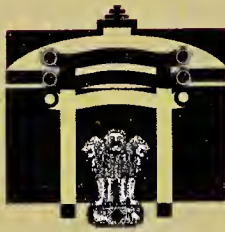


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World Heritage Series

CHAMPANER PAVAGADH

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and
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प्रत्कीर्तिम्पावृणु

Published by
The Director General
ARCHAEOLOGICAL SURVEY OF INDIA
New Delhi
2009

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Archaeological Survey of India
Government of India

ISBN 978-81-904866-2-0

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Designed and produced by
Visual Communication,
New Delhi

Price: Rs. 99

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Carved panel on ceiling, Jami Masjid



Cloister, Jami Masjid, Champaner


Foreword

The site of Champaner-Pavagadh was inscribed on the World Heritage List in 2004. Stone tools recovered from the region indicate that the antiquity of the site goes back to the Stone Age. The earliest historical monument of Champaner-Pavagadh is the Lakulisha Temple located on the Mauliya plateau. Built around the 10th-11th century AD, it is adorned with fine images of deities including Brahma, Vishnu, Gajendramoksha, Dakshinamurti, Indra and Ambika. Other notable structures are the temple of Kalikamata, the remains of many beautiful Jain temples, ruins of palaces and granaries, a number of ponds and water cisterns.

As the 13th century drew to a close, Gujarat came under the Delhi Sultanate and the local architecture increasingly blended with the Islamic. A distinct Gujarat style, however, emerged only after the Gujarat Sultanate was established at the beginning of the 15th century, and reached its zenith during the reign of Mahmud Begda (A.D.1458-1511). He founded Champaner at the foot of the Pavagadh hill, and shifted his capital there in 1485.

Champaner is a magnificent example of a pre-Mughal township. Its elegant monuments stand testimony to the harmonious synthesis of the local tradition of ornamentation and Islamic building traditions. The town was planned as a series of fortifications with the main one housing the Royal Enclosure. Large mosques were built near the city gates. The most imposing and beautiful is the Jami Masjid, a perfect example of Indo-Islamic architecture. Several other mosques survive in Champaner, most notably the Nagina Masjid, Kevada Masjid and Lila Gumbaj ki Masjid.

The World Heritage site of Champaner-Pavagadh is dotted with a large number of monuments. 38 of them are centrally protected and under the care of the Archaeological Survey of India. The Survey has taken up a number of conservation and environmental improvement works to enhance the experience of visitors. We hope that this guide book will help in understanding the history of the site and a better appreciation of its beauty and grandeur.



Anshu Vaish
Director General
Archaeological Survey of India

Champaner- Pavagadh

The ruins of Champaner are a medieval city 'frozen in time' owing to its sudden desertion 450 years back. A concentration of largely unexcavated archaeological, historic and living cultural heritage properties cradled in an impressive landscape which includes prehistoric site, a hill fortress of an early Hindu capital, and remains of the capital of the Gujarat Sultanate.

Moti Gate, Pavagadh



The site also includes, among other vestiges, fortification, palaces, religious buildings, residential precincts, agricultural structures and water installations of these periods. The monuments are an example of Indo-Islamic architecture, and the site is believed to be the only complete and unscathed Islamic pre-Mughul city. The construction and the various structures within the ruins represents a complete blend of Hindu -Muslim architecture.



Champaner-Pavagadh in Halol taluka of Godhra (Panchmahal) district in eastern Gujarat is situated at a distance of 45 km north-east of Vadodara. The site is in spectacular setting of the abrupt mass of Pavagadh hill. The hill rises to 830 m and descends in five successive plateaus which are separated by steep cliffs namely Kalikamata, Mauliya, Bhadrakali, Machi and Atak. The higher plateaus on the west and south makes it safe and inaccessible from any invasion. North-eastern side has gentle slopes. The hill is drained off by the Sukli, Jorvan and Vishwamitri streams.



Sat Manzil, Pavagadh





Dakshina Murti with dieties, Lakulisa Temple, Pavagadh

The igneous rocks of Pavagadh appear of light yellow with tinges of red. This pigmentation of rocks could be compared with either a Champaka flower or the flames of fire giving the name

Champaner to the town and Pavagadh to the hill. There are two other theories in vogue for the nomenclature of Champaner- one ascribed Champa, a minister of Vanaraja, the Chavada,



ruler of Gujarat while the other credit it to a Bhil headman called Champa. However the socio-political history of the region make these theories contradictory. Therefore, the geographical

base of nomenclature seems more satisfactory. In the ancient manuscripts, Pavagadh is mentioned as Pavakgadh (fire hill) or Pavangadh (wind hill). Pavagadh is also referred in

‘*Prithviraj Raso*’ a drama authored by Chand Bardai at the end of 12th century A.D which mentions that Ram Gaur Tuwar was ruling Pavagadh.

Hindu tradition ascribes that Pavagadh hill was said to have been formed from the toe of the goddess Sati, a previous incarnation of Kali. In Sanskrit and Gujarati literature the drama “*Gangadasa Pratap Vilasa Natakam*” and *the Garba of Kalika* describes this town. According to the Pitha Nirnaya of the Shaktas, Pavagadh hill stands on the

spot where the right toe of the Goddess Kalika fell. The toe is supposed to have landed here in the form of the hill. The Persian literature such as *Mirat-i-Sikandari*, (A.D. 1611) by Sikandar Bin Muhammad, *Ain-i-Akbari* by Abul Fazal, *Tabqat-i-Akbari*, *Tarikhi Farishta* by Muhammad Qasim, Hindu Shah, surnamed Farishta (C. A.D. 1606-1611) also describes the area.

The antiquity of the region goes back to Stone Age as evident from the stone tools such as hand-axes, choppers and cleavers recovered from

Halol Gate, Champaner





Maitraka coin

the river Jorvan.

The discovery of few Maitraka coins from the region may suggest that it was under Maitraka rulers(A.D. 470-776).

Pavagadh came under the regular control of Kichhi branch of Chauhan Rajput around A.D. 1300, who ruled for 184 years. In A.D. 1418 and 1420 Ahmad Shah (A.D. 1411-1441) marched to

Champaner although unable to take over the fortress, he laid waste the surrounding country. Ahmad Shah again advanced to Champaner in A.D. 1431 but turned back due to some reasons.

In A.D.1450, Muhammad II (A.D. 1441-1452) invaded and took over the lower fortress. Kichhi Chauhan ruler Gangadas of Champaner had a strong ally in Sultan Mahmud Khilji, the ruler of Malwa and on the arrival of Gangadas to Champaner, Muhammad II retired to Godhra. Patai Rawal was the last Rajput ruler who got defeated by Mahmud Begada, the Sultan of Gujarat after the siege that lasted for more than 20 months from April 1483 to December 1484. After the siege, Mahmud Begada made Champaner his second capital and named it Muhammadabad. The subjection of the ‘two forts’ (in Gujarati *be gadh*) Girnar and Champaner is held by some historians to be the key to Mahmud’s title of ‘Begada’.





City Gate, Champaner

Champaner flourished during the reign of Mahmud Begada (A.D. 1459 - 1511). The glory of the city was short lived and it was attacked by Humayun, the Mughal ruler during the reign of Sultan Bahadur Shah in A.D. 1534. Thereafter the capital was shifted to Ahmedabad. Mahmud III (A.D. 1537-1554) soon captured Champaner during the period of Mughal Emperor Akbar. Later Shah Mirza took possession of Champaner but the city rapidly declined thereafter. It has been asserted in “Mirat-i-Sikandari” that Champaner was in a state of ruins, with its

houses in an advanced stage of decay and the locals abandoning the area during Jehangir's period (A.D. 1605-1627). Population existed in the Royal enclosure and in the Machi area, but the other areas were forgotten and were engulfed with thick forest overgrowth.

In AD 1727, Champaner fell in the hands of Krishnaji Kadam. Later, it came under the possession of Scindias, who handed it over to the Britishers in AD 1853, who retrieved the monuments from their forest hideouts.

The Portuguese traveller Duarte Barbosa, who was in Gujarat between A.D. 1511 and 1514, found the capital Champaner, a great city. A very fertile country of abundant provisions with many cows, sheep, goats and lot of fruits. It was a city full of life.

In A.D. 1590, this city is said to have contained many grand edifices surrounded with a fortification wall eleven miles in length with a pleasure house at every 3/4 mile and an enclosure for deer and other games. (Ain-i-Akbari, Gladwin, II 64)

James Burgess and Henry Cousens described the architecture of Jami Mosque, Kevada Mosque, Nagina Mosque and other such buildings. It was after this initial work that roads leading to the monuments were constructed. German scholar Hermann Goetz tried to study and map the city of Champaner and its environs. Department of Archaeology of the Maharaja Sayaji Rao Gaekwad University, Baroda excavated some sites which exposed houses of Amirs or nobles, common man, location of shops and other features of day to day life of

Champaner. The Rajput hill fortress had three lines of defense pierced with Atak gate, Budhiya gate, Moti gate, Sadanshah gate, Gulan-Bulan gate, Gate No.4, Buland Darwaza, Makai gate and Tarapore gate and provided with some other structures like Patai Rawal's palace, Makai Kothar, Navlakha Kothar etc. The foot hill of Champaner is studded with large number of historical monuments of secular and religious nature which comprises of mosques, tombs, cenotaphs, citadel, palaces, *baolis* (step wells), pavilions etc.



Delhi Gate, Champaner

Champaner-Pavagadh Archaeological Park is one among the 27 World Heritage Sites of India and the first site of Gujarat which has been inscribed by UNESCO on World Heritage List as Tangible Cultural Property of universal value in the UNESCO's 28th session held at Beijing in China on 7th July 2004. Monuments of Champaner-Pavagadh were justified for inscription on the World Heritage List on the basis of four criteria adopted by the World Heritage Committee, which are described below-

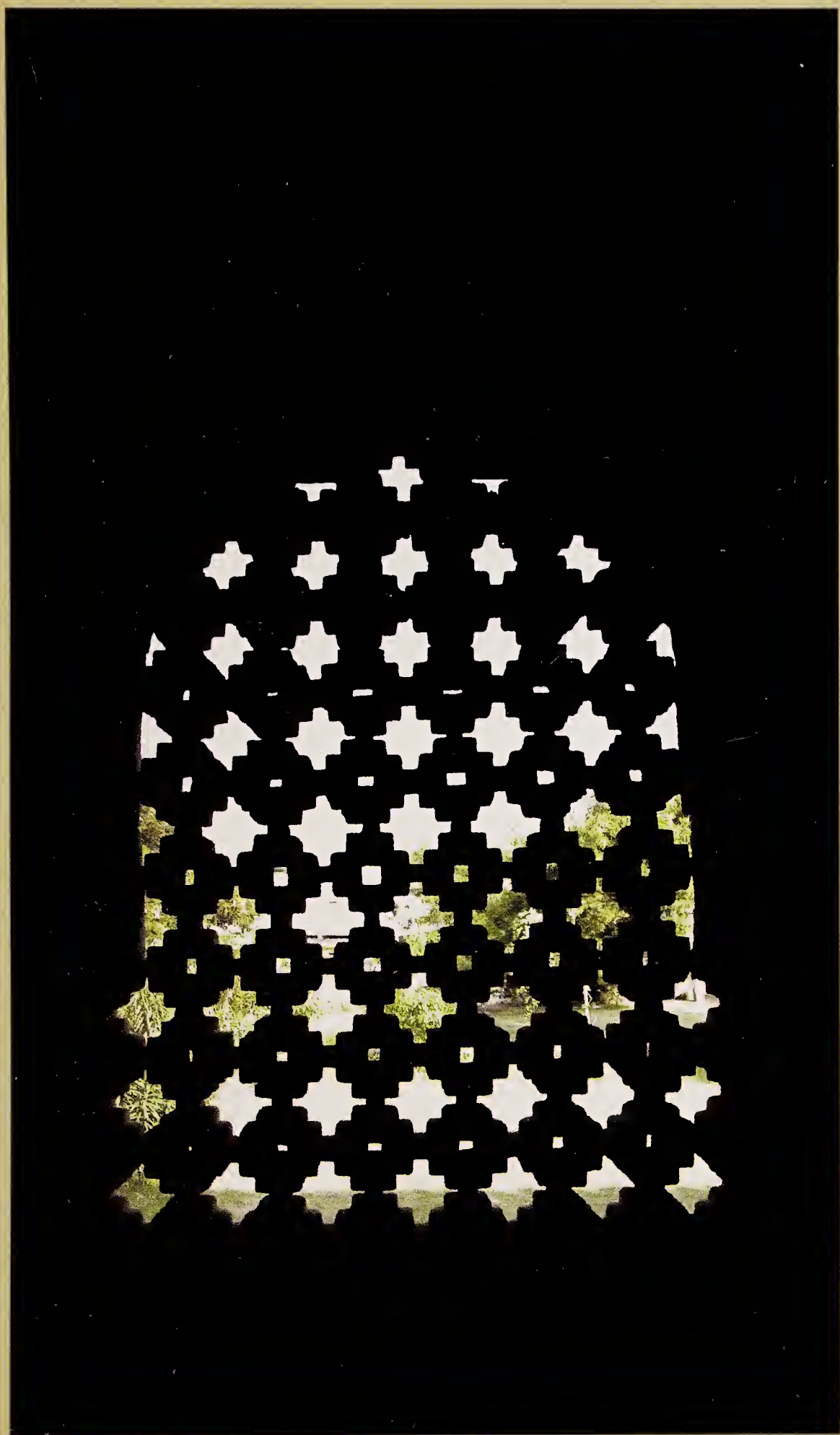
Criterion (iii): The Champaner-Pavagadh Archaeological Park with its ancient architecture, temples and special water retaining installations together with its religious, military and agricultural structures, dating back to the regional Capital city built by Mahmud Begda in the 16th century, represents cultures which have disappeared.

Criterion (iv): The structures represent a perfect blend of Hindu-Muslim architecture, mainly in the Great Mosque (Jami Masjid), which was a model for later mosque architecture in India. This special style comes from the significant period of regional Sultanates.

Criterion (v): The Champaner-Pavagadh Archaeological Park is an outstanding example of a very short living Capital, making the best use of its setting, topography and natural features. It is quite vulnerable due to abandonment, forest takeover and modern life.

Criterion (vi): The Champaner-Pavagadh Archaeological Park is a place of worship and continuous pilgrimage for Hindu believers.

Inscription on this list confirms the exceptional and universal value of a cultural site which requires protection for the benefit of all humanity.



Jali, Shahar Ki Masjid, Champaner

Hill Fortress at Pavagadh



Budhiya Gate, Pavagadh



Gujarat included many fortresses amongst which the most famous were those of Junagadh-Girnar in Saurashtra, Idar in Mahi Kantha and Pavagadh in Godhra- Panchmahal. Amongst these the latter was the strongest and invincible

located on the summit of an abrupt hill. Prior to Mohammedan times, it was ruled by the Rajputs of Kichhi Chauhan. The fortress of Chauhan rulers occupied lower portion of the hill commencing at Budhiya Darwaza and ending with the



palace of Patai Rawal (the last ruler of Kichhi branch of Chauhan Rajputs), which lies on an isolated part of the hill about 1500 ft below the summit on Machi plateau. The fortification walls present at Champaner-Pavagadh stresses the important aspect of military architecture. The

fortification walls, reinforced with bastions, were locations for canons, catapults and other war equipments. The width of the fort wall was used for movement along the top and sometimes inside the walls. The merlons were the vantage points from which attackers could be repulsed.

Ruins of Patai Rawal Place, Pavagadh



The earliest reference of Pavagadh is that of the time of Bhim Deva I (A.D. 1022-1064), of Anhilwad-Patan, quoted from the Bard Chand. Pavagadh is also referred in 'Prithviraj Raso', a drama authored during the reign of Chandellas in 12th century, A.D., by Chand Bardai, which mentions Ram Gaur *Tuwar* as ruler of Pavagadh. Ras Mala Vol. I or Annals of Province of Gujarat in western India, published in 1857 by Kilonch Forbes mentions Ram Gaur, the *Tuwar* as 'Pava's Lord'. But the first authentic account is that after capture of Ranthambore and Gadh Gagravn in Kichiwada by Sultan Alaud-din Khilji, large number of Chauhans migrated to Gujarat and soon became the lords of Pavagadh. Mirat-i-Sikandari is one of the most authenticated chronicles in the Persian language throwing light on the history of Gujarat. An inscription attests the accuracy of the Mohammedan historian which mentions that Jai Singh, son of Gangadas, was no other than popularly known Patai Rawal.

Mirat-i-Sikandari and Tabakat-i-Akbari, both give a very interesting account of the siege of Pavagadh by Sultan Mahmud Shah, son of Ahmed Shah. But Pavagadh was besieged earlier also in A.H. 821 (A.D. 1418), by Ahmed Shah unsuccessfully. Farishta places this siege in A.H. 822. Sultan Muhammad Shah, son of Ahmed Shah besieged the fortress, in A. H. 853 (A.D. 1449) according to Tabaqat-i-Akbari and in A.H. 855 (A.D. 1451) according to Mirat-i-Sikandari.

In A.H. 887 (A.D. 1482) Malik Asad, the *Thanedar* of Moramlivli under the Sultan Mahmud Begda made a foray into Champaner territory. He was attacked, defeated and slayed by Rawal Jai Singh. Rawal had acted strictly in self defence though the foray into his territory was wholly unjustified. The Sultan was enraged. He was determined to conquer Champaner and advanced to Baroda with the powerful army. On hearing this, Rawal became alarmed

and sent his ambassador with submissive messages and humble apologies. However the Sultan refused to listen and said to the ambassador, "*except the sword and dagger no other message should pass between me and you.*"

The Sultan then sent in advance Taj Khan, Aziul Mulk, Beram Khan and Ikhtiyar Khan. Shortly afterwards, the Sultan himself moved in the proximity of Champaner to pursue the siege. The siege lasted for about a year and Rawal again made offerings of booty for peace. But the Sultan declared that he would not leave the place until the fortress was conquered. Then Rawal sent his *Vakil* to Sultan

Gayasuddin of Malwa seeking aid and promising to pay one lakh *tankas* for every march. Gayasuddin at once marched from Mandu to Champaner via Dahod. But as soon as the Sultan got news of his intention he entrusted the conduct of the siege to his nobles and himself advanced to Dabhoi, to oppose

Gayasuddin. On hearing this, Gayasuddin returned to Mandu without striking a blow in defence of Champaner. Sultan Mahmud now returned to Champaner and laid the foundation of Jami Masjid in A.D. 1482 to demonstrate to the beseiged that until the fortress was conquered, he would not depart. In spite of this and near ending of the garrison, Rawal continued gallantly to defend the fortress. The siege lasted for 20 months. The Sultan exceedingly anxious to obtain the possession of the place directed Kiuwa wa-Mulk to scale the fort next day. Rawal and his Rajputs aware of the consequences, prepared for the *jauhar*; a burning holocaust. Malik Ayaz Sultani suddenly arrived over the big gate. The Sultan also sent strong reinforcements. Even after dawn the Mohammedan army remained under arms while the Rajputs were lighting the *jauhar* with all their wives and children. In the morning, the gates were opened

forcibly. A great defender, Rawal and his ministers were defeated. It is said that when Rawal Jai Singh was brought wounded into the Sultan's presence, he refused to pay him obeisance. It happened on the second of Zilkada A.H. 889 (A.D. 21st Nov. 1484) and on this date the Sultan named Champaner as Muhammadabad. Three days later all the remaining Rajputs surrendered. Five to six months later when the wounds of Rawal healed, he was sent to the Sultan and ordered to embrace Islam. But on his refusal he was slayed together with his ministers. Rawal Jai Singh had three sons. Rai Singhji died before the siege of Champaner. The second one migrated to Sasrodia and the third embraced Islam. He also had two daughters who were sent to the Sultan's harem. The Sultan now made Muhammadabad his capital and built the fortifications of the town and called it Jahanpanah. He also constructed numerous noble

buildings and further strengthened the fortress on the hill.

Mirat-i-Sikandari gives a graphical account of the next siege of Champaner-Pavagadh in A.H. 942 (A.D. 1535) when Humayun after defeating Sultan Bahadur near Mandasaur, chased him to Mandu and further pursued him to Pavagadh.

The fort was conquered when over two hundred coolies were sent down for supply of grains to the hill fortress. These coolies went near one of the outposts of the army of Humayun. They were captured there and put to death. One of the survivors said that if his life is spared he would show the besiegers the way which ascends to the fortress. With his help the army of Humayun attacked the garrison and conquered the fortress which took place on the 7th Safar A.H. 942 (7th August, A.D. 1535). The siege of Champaner provided him all the treasures of the Ahmedabad kings.

After the seige by Humayun, Sultan Bahadur fled to Khambat and then to Diu.

Eight years after this in A.H. 950 (A.D. 1543), Sultan Mahmud II became independent and expelled Dariya Khan from Ahmedabad who fled to Burahanpur. During this time, Alam Khan shifted his women and treasure in Champaner fortress and entrusted the command to Fatuji. But the young king Sultan Mahmud III conquered the Champaner fortress and captured Fatuji and confined

him in the fort of Surat. Akbar conquered Gujarat, the Mirzas were expelled and Champaner then became an imperial possession. Champaner-Pavagadh thereafter remained in the hands of Mughals until A.D. 1727, when Krishnaji, foster son of Kantaji Kadam Bande attacked Champaner and captured the fortress and from that time Kantaji's agents remained permanently in Gujarat to collect their share of the tribute.

Afterwards it fell into the hands of Scindias who handed it over to Britishers on 1st August A.D.1853.

Afterwards the place was almost deserted.



Bastion (Burj) Citadel wall, Champaner

Earliest Monuments

The earliest existing monuments of Champaner-Pavagadh are located on the Mauliya Plateau in the form of temples dedicated to Hindu and Jain pantheons. Earliest among them is a temple dedicated to Lakulisa belonging to 10th-11th century A.D. Jain temples of Digambar Sect are next in chronology



Lakulisa Temple

belonging to 13th-14th century A.D.

These temples are dedicated to Suparsavanath, Chandraprabha and Parsavanath. Temple of Kalikamata surmounts the plateau. Some other earliest monuments are tanks & earthen embankments.



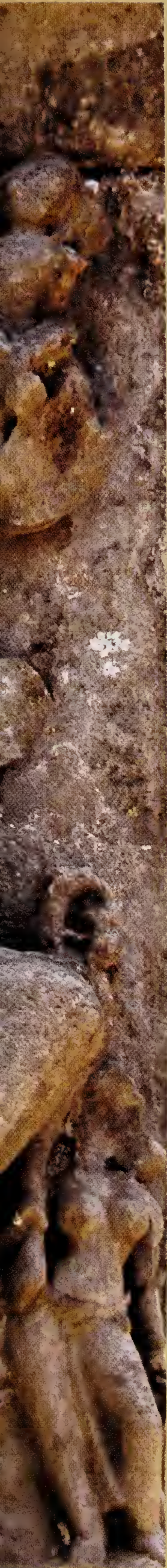


Brahma, Vishnu, Mahesh, Lakulisa Temple, Pavagadh





Gajendra Moksha panel, Lakulisa Temple, Pavagadh



Lakulisa Temple

The Lakulisa Temple was erected on a peninsula protruding in to the Chasia *talao*. Dedication of the temple is identified with the central deity on the lintel of its entrance. It comprises of *garbhagriha*, *antarala*, *mandapa* and an entrance porch as horizontal components. But only parts of the superstructures have survived. The surviving structural remains of this fine temple are its base with heavy mouldings, the *jangha* depicted with fine sculptures and partial superstructures. The *Jangha* have pilasters with beautiful figures of divine beings, among which the figures of Brahma, Vishnu, Kalyanasundara Murti, Dakshina Murti, Gajendra Moksh, Indra, seated Ambika, *Surasundaris* etc. are noteworthy. Eight beautifully carved pillars of the *mandapa* have *Kichak* (load bearers) as their capital, supporting the octagonal frame of the hemispherical ceiling. The lintel of the mandapa entrance has an image of Lakulisa, which is unique.



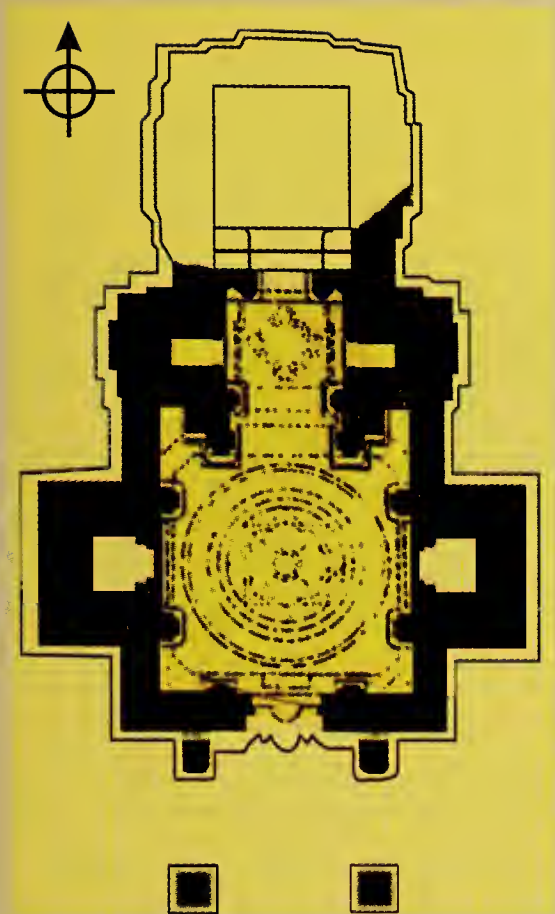
Lakulisa on Lintel



Durga, Lakulisa Temple, Pavagadh

Lakulisa was an ardent devotee of Siva. He lived in the second century A.D. and was an inhabitant of Karwan (ancient Kayavrohana) in Vadodara district of Gujarat. He was associated with the development of Pasupata cult of Saivas; in fact he is supposed to be the founder of the cult. He is an incarnation of Siva. In sculptural representations, he is shown seated in the padmasana posture and holds a club (laguda or lakula) in his hands, so the name Lakulisa. Very rarely he is shown in yogasana posture with yogapatta, a band of cloth around the knee.

The deepest Pasupat teachings have been kept secret. Lakulisa's Pasupat system retained the idea of five categories-karya (effect), karma (cause), yoga(union), vidhi(ritual), and dukhant (end of pain) to break the bonds of pasu (the animals).



Layout of Lakulisa Temple Pavagadh

Kalika Mata Temple

The other famous monument is the temple of Kalikamata which is located on the summit of Pavagadh. It has been described in the drama "*Gangadas Pratap Vilasa Natakam*" written during the 15th century A.D. A yantra representing the deity is still worshiped here.

The temple is one of the principal seats of the mother goddess in Gujarat. According to legend, it is said that the temple stands on the spot where the right toe of goddess Kalikamata fell. While Lakulisa has been described as Bhairav of the deity, Kalika was the family deity or the principal deity of the Chauhan rulers of Pavagadh. The spire of the temple is completely destroyed and a small cell was constructed with a hemispherical dome in Muslim style which is popularly known as Sadan Shah Pir.

He is seated on *padmasana*. His right hand holds a citron fruit and left hand a staff.

The temple bears no inscription but the style of sculptures and its architectural style indicate that it might have been built around 10th-11th century A.D. The temple was built mainly with locally available stones.



Jain Group of Temples, Pavagadh

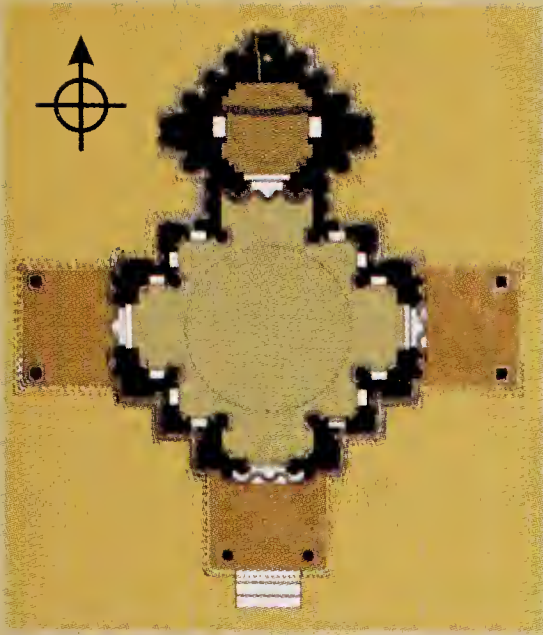
Jain Temples

Gujarat is one of the most important centres of Jainism in western India. Some of the important Jain temples are located on Girnar mount, Shatrunjaya mount and Pavagadh mount. The Jain temples at Pavagadh belong

to Digambar sect and distributed in three groups. Digambar sect was very powerful in Gujarat but the Shvethambar sect also co-existed. The Rashbhanath temple near the Takorkhana gate, is located in the old compound. It has the remains of old floor while the



Parsavanath Jain Temple, Pavagadh



Layout of Parsvanath Jain Temple

Parsavanath Temple at Dudhiya *talao* is left only with tell tale signs of its existence. The temple of Chandraprabha has undergone extensive repairs in due course of time.

Amongst other earliest monuments, Rajput hill fortress with three lines of

defense is also worth mention. The fortification is pierced with eight gates.

Atak Gate (with two gateways)

The first line of defence is entered through the Atak gate. It is a double storeyed structure provided with catapults.

Budhiya Gate (with three gateways)

The western end of the Rajput fort on the Pavagadh hill after terminating near the Khaprakodia watch tower runs further east-west with its main gate lying sandwiched at Budhiya gate.



Atak Gate, Pavagadh

Moti Gate

Machi has four gates each built at successively lower level and joined by massive battlements. These are double gates. The Moti gate represents the second line of defence which is most formidable.

Sadanshah Gate

This gate is cut through solid rock on the top of which occur tall walls and bastions.

Gate No. 4 with big bastions and cells in the interior

The third line of defence passes through this gate,

Sadan Shah gate, Pavagadh



which has a winding passage cut through the solid rock, crowned by towering walls and bastions.

Gulan Bulan Gate

This gate is the portion of the fortification on the ridge behind the *Sat Manzil*.

Buland Darwaja or Makai Gate

This gate is located on the hill near Makai Kothar having strong defences on either side.

Tarapore Gate

It is the lowermost gate of the lower citadel. It has an arched opening and was originally double storeyed.





Sat Kaman, Pavagadh

Sat Kaman

Sat kaman forms the end of Sadan Shah gate right up next to the Budhiya Darwaja. It is located on the edge of the cliff on the south from where military personnel could view the entire expanse of the land below. It is built in local yellow sandstone. The bastion is now left with seven arches. The arches are used in radial pattern to support the superstructure.

Catapults

Champaner-Pavagadh had a unique system of protecting its fortification using Catapults to hurl heavy rock balls at the unsuspecting army outside. These Catapults were a series of structures with trapezoidal construction of parallel walls behind the main fortification. Several stone walls of various dimensions obtained at the site indicate that these stones were hurled at the enemies through catapults.

Patai Rawal's Palace, Makai Kothar and Navlakha Kothar are some other earliest monuments. Additions and alterations have been made to Navlakha and Makai Kothars in latter periods. Navlakha and Makai Kothars served as granaries in later times.

The palace of Patai Rawal lies in ruins to the south-east of Machi plateau, it was the palace of Rajput King Jai Singh, who is popularly known as Patai Rawal. The rooms are built of rubble masonry. The palace complex also contains some water cisterns. It is datable to 13th century A.D.

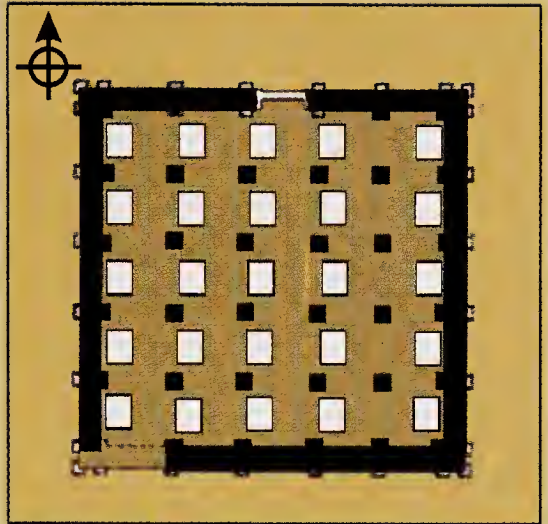
Catapult, Atak Gate



Mint or Tankshala

This is a small structure located above gate no: 4. The mint at Muhammadabad was founded in A.D. 1484 by Mahmud Begada and the epithet on coins mentions it as “Shahar Mukarram” meaning the illustrious city.

Muhammadabad was one among the four mint towns in Gujarat of Sultanate period. These were Ahamadabad, Ahamadnagar founded by Ahamad Shah and Mustafabad (Junagadh) and Muhammdabad by Begada. Coins struck at this mint record the place name in its double form as ‘Muhammadabad urf (alias) Champaner’ and ‘Muhammadabad’. The city’s prosperity was reflected through its coins as these are most florid and most elaborately designed among the series of Gujarat Sultanate. The coins minted here were largely in silver and copper however some gold



Layout plan of Mint, Pavagadh

coins are also reported to have been minted from Champaner. The coins were minted not only by Mahmud Begada but also by his successors Muzaffar II, Bahadur Shah and Mahmud III. Dates on them range from A.H. 890(A.D. 1485) to A.H. 944(A.D. 1537). Humayun, to commemorate his victory, struck coins here both in silver and copper. Silver coins bear Humayun’s name. The mint name on coins is given as ‘Champaner’ whereas copper coins were added with the epithet ‘Shahar Mukarram’.

Fort and Imperial Palace Complex at Champaner

Southern Citadel, Champaner







East Bhadra Gate, Champaner

The main fortification at the foot hill Champaner, served in three ways: enclosing the royal palace, giving protection to the inhabitants, and as a route of retreat. The length of the fortification wall is about six kilometres. At present, only

remains of this wall with variable height extant in the north, east and south, whereas the remaining are in ruins. The fortification wall is constructed of local rubbles as well as of brick and lime. It encircles the northern side of Saria-Vakaria hill with the



South Bhadra Gate, Champaner



Mandvi, Champaner

main hill of Pavagadh, and terminates near a bastion of Atak Fort. The fortification wall is an irregular semi-circle in plan with projection on south-eastern side.

The Atak fort which protects the area between Budhiya gates and Atak gates follows the mountain line. It has fairly visible, five gates, two on the west and two on the east and another one is through a small bastion. This fort is constructed of random stone masonry but near the Atak Gate, the fortification is in dressed stone masonry.

The Pavagadh fort was constructed to protect the Mauliya Plateau overlooking the entire region upto Halol. This fort has three bastions and one gate way Naqqarkhana Darwaza.

The fortification commences at the northern end of Mauliya plateau and moves upto the second bastion very near to Saraswati *kund* and further moves all along the edge of the Mauliya plateau.



Mandvi, Champaner

The entire city of Champaner is ruined, but its houses and street patterns are fairly noticeable and preserved. The large complexes were present near the gates. In these complexes the residential areas had good facilities of bath, water supply and spacious rooms. Stables with mangers are also seen in some of the buildings. Besides these, large complexes, streets and *mohallas* could also be

identified. Rows of shops could be traced on sides of the road.

The Royal enclosure and Jami Masjid are located on conspicuous places. There are three roads radiating outside the Royal enclosure, one towards north at a little distance from the Delhi gate. To the east and south-east of the city the roads move from the Jami Masjid area. These are the main roads of the city which are broad and usually



straight. The by lanes which were also fairly wide intersected the main roads at right angles. These roads were paved with stones near the gates, otherwise left unpaved.

All the palaces in Champaner-Pavagadh are located in the most conspicuous places. These palaces are mostly built of local black rhyolite stone and rarely of brick and mortar. They had no military defence mechanisms within them but were safeguarded by several layers of fortification, gates and military structures outside the royal complex.

These palaces had elaborate water storage system. It is very interesting to note that the palace of Mahmud Begada has a vast and magnificent garden known as the Khurasani Garden. Traces of water channels and ruins of pavilions can still be seen.

The pleasure pavilion or the *Baradari* in Champaner-Pavagadh forms an essential characteristic feature of the

Gardens within and outside the royal residence. In some cases they were also a part of larger landscape encompassing surrounding water structures, hill settings etc. like the *Kabutar Khana* located very close to vada *talao*.

Mirat-i-Sikandari describes Champaner as a place of attraction for people from far and wide during Mahmud Begada's times because of its pleasure pavilions and gardens. Mahmud Begada had invited a Persian landscape architect from Khurasan to his Court to lay out the garden within the Royal Enclosure (Hisar-i-Khas)

Royal Enclosure (Hisar-i-Khas) The imperial palace complex or citadel is a perfect rectangle provided with East Bhadra gate and South Bhadra gate also known as Godhra and Halol gates respectively. These gates were double storeyed and provided with watch & ward rooms. Rectangular citadel wall has

numerous bastions out of them four are intact. The citadel wall is built of ashlar stone masonry. This area was called Hisar-i-Khas. Once it had palaces, gardens, a royal mosque and administrative buildings.

Mandvi or custom house is a well proportionate square structure, which separates the royal enclosure from other areas. It is constructed of ashlar stone masonry. During Maratha period, this structure was used as an octroi post or custom house, hence it is christened thus. Originally it may have been used as a guardroom: it is open at two ends, each open face having six bays and joined by five

rows of arches, the whole forming a colonnade chamber of five nearly equal aisles.

Shahar-ki-Masjid is one of the imposing structures. It was a private mosque of Sultans. It has five *mihirabs* and five arched entrances. The central is higher than the others. The central arched entrance to the prayer hall is flanked by two minarets. Two more entries on either side of the central arch are flanked by perforated stone screens.

Three cells or more popularly known *Chor Kothadi* was built during the reign of Mahmud Begada (A.D. 1459-1511) which may have been constructed for keeping prisoners.



Three cells (chor kothadi), Champaner

Jami Masjid, other Mosques/Tombs

In general mosques have an open quadrangle enclosed on three sides by covered cloisters with either columns or arches connecting them and on the qibla side by a large and deeper prayer hall. There are one or more arched concave recesses (mihrab) set in the back wall of the prayer hall indicating the direction of Mecca. A pulpit (mimbar) constructed right to the central mihrab for the priest (Imam) to deliver the sermon (khutba). Later on minarets and a large tank or fountain were also added. This mosque plan took quite some time to materialize, into a balanced homogeneous component with varying success in different parts of the country at different periods.

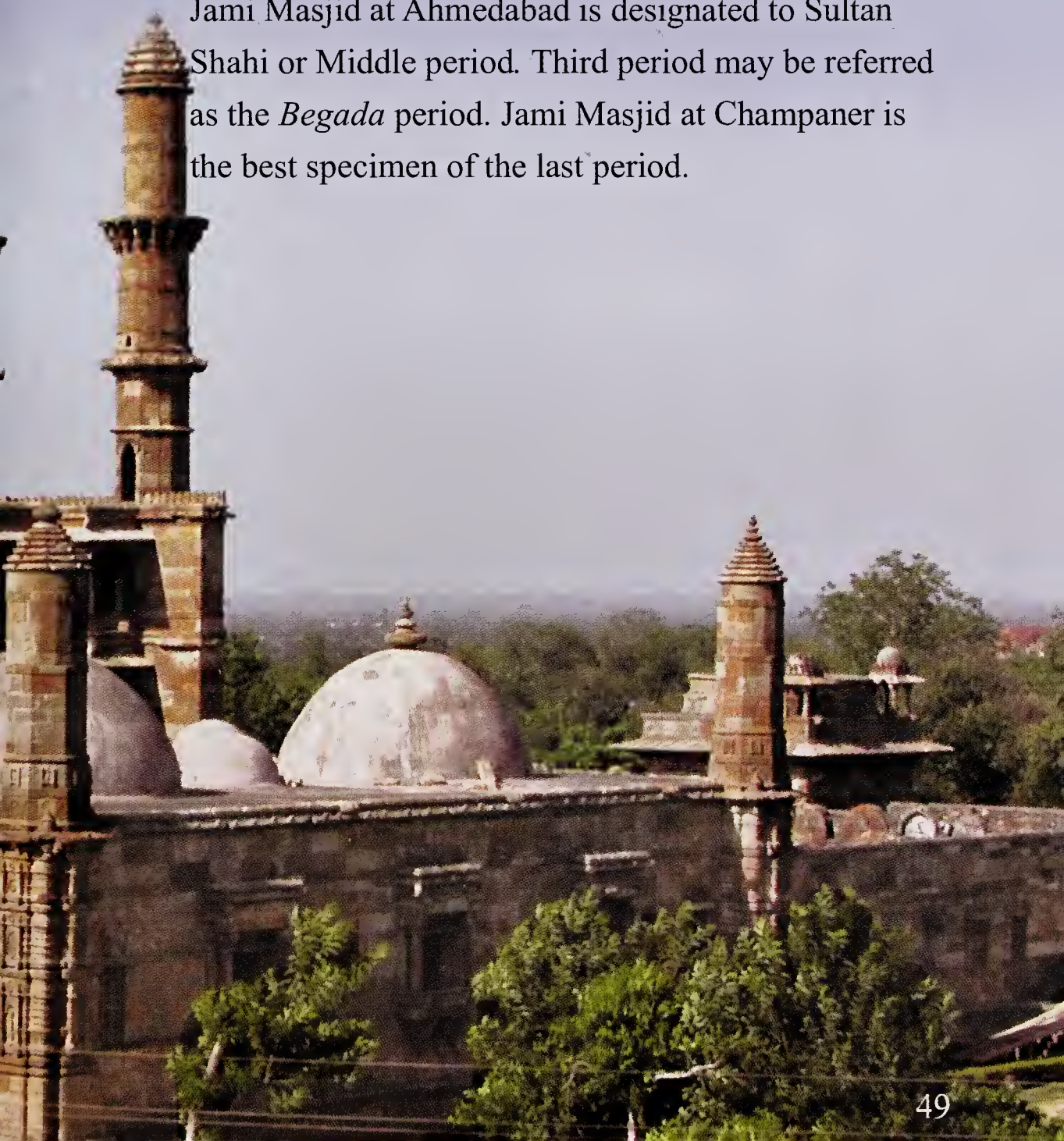
Salient features of mosques at Gujarat are spaciousness, symmetry, proportion and elegance. They are necessarily trabeate and even where arches are employed they are more decorative than functional. A special feature is raising a

Jami Masjid, Champaner



clerestory in the centre of the prayer hall for allowing light and air. Tall and graceful minarets flanking the central opening or at the corner of the prayer hall, covered cloisters, and frequent use of richly carved oriel windows, stone screens with variety of designs are some other distinguished characteristics. The Islamic style of architecture flourished in Gujarat for a period of about two hundred fifty years from early 14th century A.D.

Jami Masjid at Cambay or Khambhat (C. A.D.1325) may be designated to Early period, Jami Masjid at Ahmedabad is designated to Sultan Shahi or Middle period. Third period may be referred as the *Begada* period. Jami Masjid at Champaner is the best specimen of the last period.





Clerestory in the center of the prayer Hall, Jami Masjid, Champaner

The Champaner city at the foot hill was developed by the Muslim rulers who built number of mosques, tombs and cenotaphs for private as well as public use along with residential and market areas.

The mosques in Champaner are built on high plinths and are ornamented with fine geometrical and arabesque designs. They also have three, five or seven mihrabs which are beautifully ornamented with flower, chain, pot and foliage motifs. The minarets are flanking on either side of the central arched opening of the prayer hall or at the corners of the prayer hall.

The mosques at Champaner fall broadly in two categories of construction style, the trabeate (column and beam) style and the arcuate (column and arch) style. All the mosques at Champaner belong to trabeate system except Bawaman Mosque and Iteri Masjid (brick mosque) that fall under the later category.

In India, since building material used was largely

stone, trabeate style was the convenient method to employ. Arch and vault are particularly required when the construction is done in brick material. Hence trabeate style was used largely in construction at Champaner and arcuate style was used only in construction of Iteri Masjid (Brick mosque) and some other mosques of later period like Bawaman mosque and Kamani Masjid with pillared hall joined with arches. Towards the end of Gujarat Sultanate period (c.A.D. 1570) arcuate style was widely used as seen in Sidi Saiyyad mosque and mosque of Saiyyad Muhammad Ghaus or brick *minar ki masjid* both in Ahmadabad.

There are large numbers of mosques spreading in and around Champaner. Jami Masjid, Shahar-ki-Masjid, Kevada Masjid, Nagina Masjid, Lila Gumbaj-ki-Masjid, Ek Minar-ki-Masjid, Panchmahuda-ki-Masjid, Khajuri Masjid, Kamani Masjid, Iteri Masjid and Bawaman Masjid are prominent among them.



Carving, ceiling main arch, Jami Masjid



Central dome, Jami Masjid



Details, Central dome, Jami Masjid

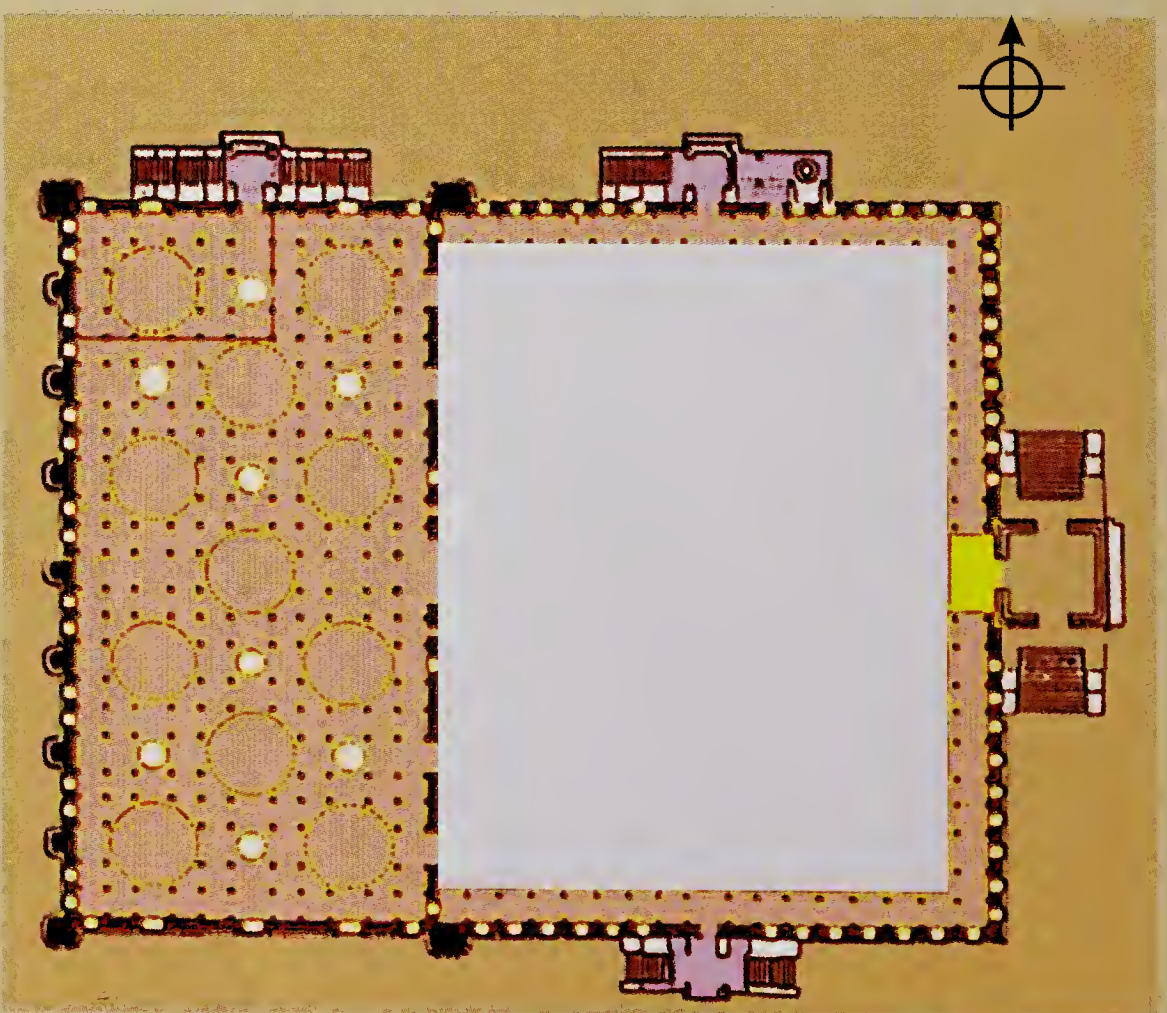
Jami Masjid

The most imposing monument in Champaner-Pavagadh is Jami Masjid, located just outside the royal enclosure at Champaner. This gigantic structure is classified architecturally as one of the finest mosques of Gujarat by Fergusson. It is a perfect amalgamation of Indo-Islamic architecture. The mosque is raised on a high plinth and can be entered through three imposing porches from the north, south and east side. The last is most remarkable for its intricate carving and perforated stone screen work.

It occupies a total area of about 66m by 55m. The open courtyard in front of the closed prayer hall is surrounded on three sides by covered cloisters of one aisle deep. The prayer hall have five pointed archways, the central higher one is flanked by two slender minarets which rise in five stages to a height of about 30m. Four corners of the prayer hall also have smaller minarets.

Balconied windows of typical Gujarat variety relieve the plain look of the facade and the side walls.

Layout Jami Masjid, Champaner





Minarets flanking central arched opening, Jami Masjid, Champaner

The exterior wall of the prayer hall is adorned with broad eaves supported on carved brackets. The rear of the western wall has a series of beautiful moulded buttresses and the wall is provided with perforated stone screens of attractive and varied designs. The dome behind the high central arch of the façade is elevated on clerestory allowing natural light and ventilation inside the mosque. The intrados of the dome are filled by ribbed slabs of great beauty and

ingenuity of workmanship. There are seven *mihirabs* (prayer niches) in the back wall of the main prayer hall among which central being more elaborate. The northern section of this hall is separated by a perforated screen and also provided with a separate entrance known as *Muluk Khana* which shows that it was reserved for royal ladies. The 172 pillars of the hall are so arranged as to provide for eleven larger



Sahar ki Masjid, Champaner

domes-four along the front and back and three along the central line from north to south. At the top of the central *mihrab*, a tablet was fixed which contained an inscription commemorative of the erection and containing a chronogram of the date of completion in the words in which numerical value of the letters make it 914 in *Hiziri*

era which corresponds to A.D. 1508-09. This tablet has since disappeared.

Sahar-ki-Masjid

Sahar-ki-Masjid, the private mosque for the royal family, has five *mihrabs*. The mosque is constructed on a raised plinth and the central arched entrance is flanked by two minarets. It is covered by a projecting slopped eave.



Two side entrances to the prayer hall are flanked by *jharokhas*. Corresponding to each arched entry is a large dome, surrounded on all its four sides by cupolas.

Nagina Masjid

Nagina Masjid is a huge structure built on a high plinth. The mosque has three *mihirabs* and the central arch of the prayer hall is flanked with minarets on either side. The surviving lower portions of the minarets are carved



artistically and the niches are filled with floral designs. There are three domes and ten cupolas supported on eighty decorative columns. The central dome is raised to the first floor, thus providing adequate light and ventilation inside the prayer hall.

The side walls of the mosque on its northern and southern sides have a carved *Jharokha* in its centre, which is similar to that of the Jami Masjid. There is no ablution tank in the vicinity but the presence of a well is notable. There is a cenotaph nearby which has exquisite carvings and fine structural balance.





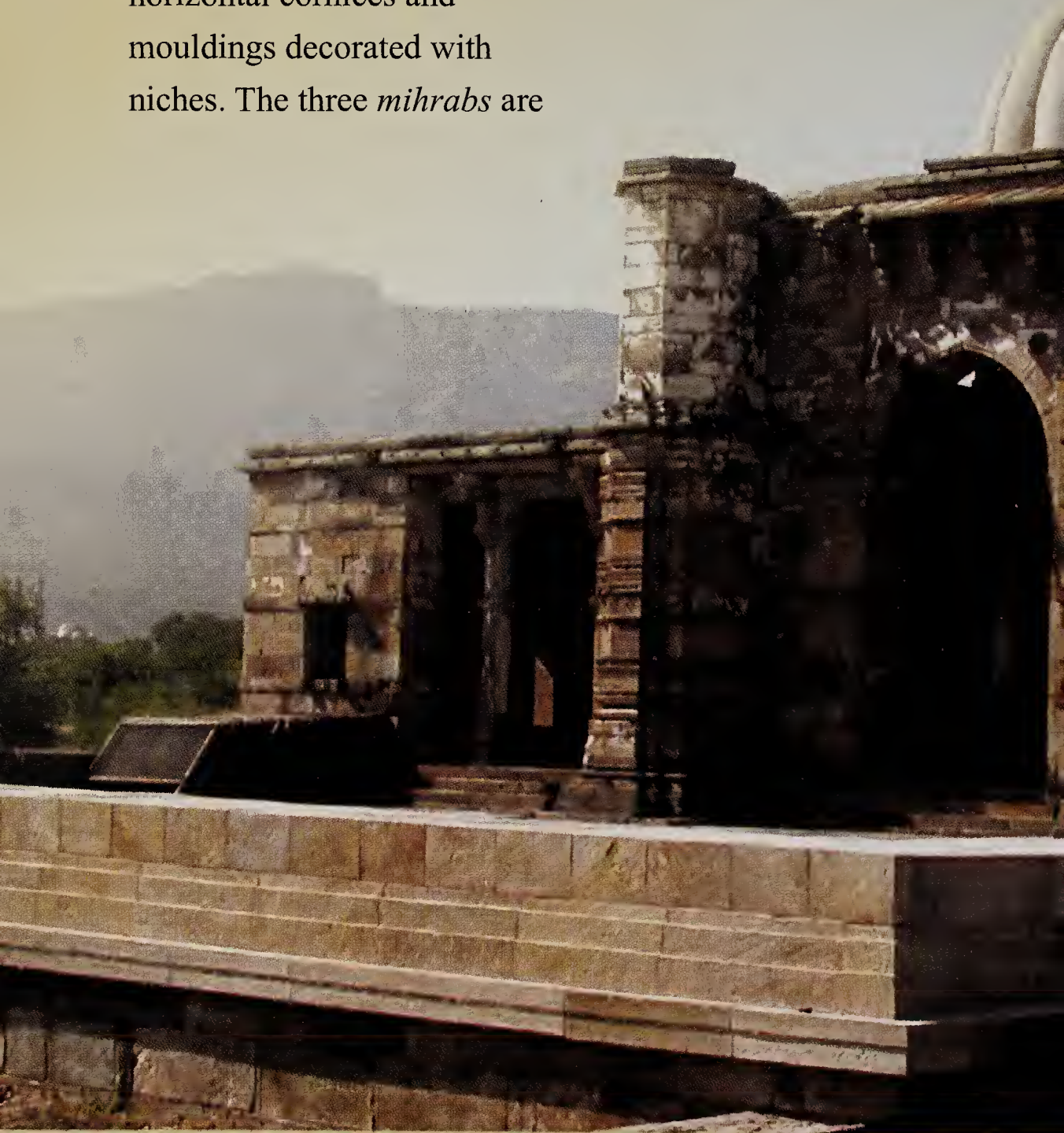
Cenotaph, Nagina Masjid, Champaner



Lila Gumbaj-ki-Masjid

Lila Gumbaj-ki-Masjid also stands on a high plinth. The prayer hall has three entrances. The central bigger one is arched whereas the lateral is exactly half of that and are constructed on the trabeate system. The central arch is flanked by two minarets which are patterned at regular intervals by horizontal cornices and mouldings decorated with niches. The three *mihirabs* are

embellished with flower, pot chain, and foliage motifs. The extrados of the central dome has fluted ribs. The dome was once covered with glazed work. The open courtyard of the mosque has three entrances on the east, south and north. There is a rectangular tank for ablutions on the north-east corner beyond the plinth and a deep drain passing along its front.



Lila Gumbaj-ki-Masjid, Champaner

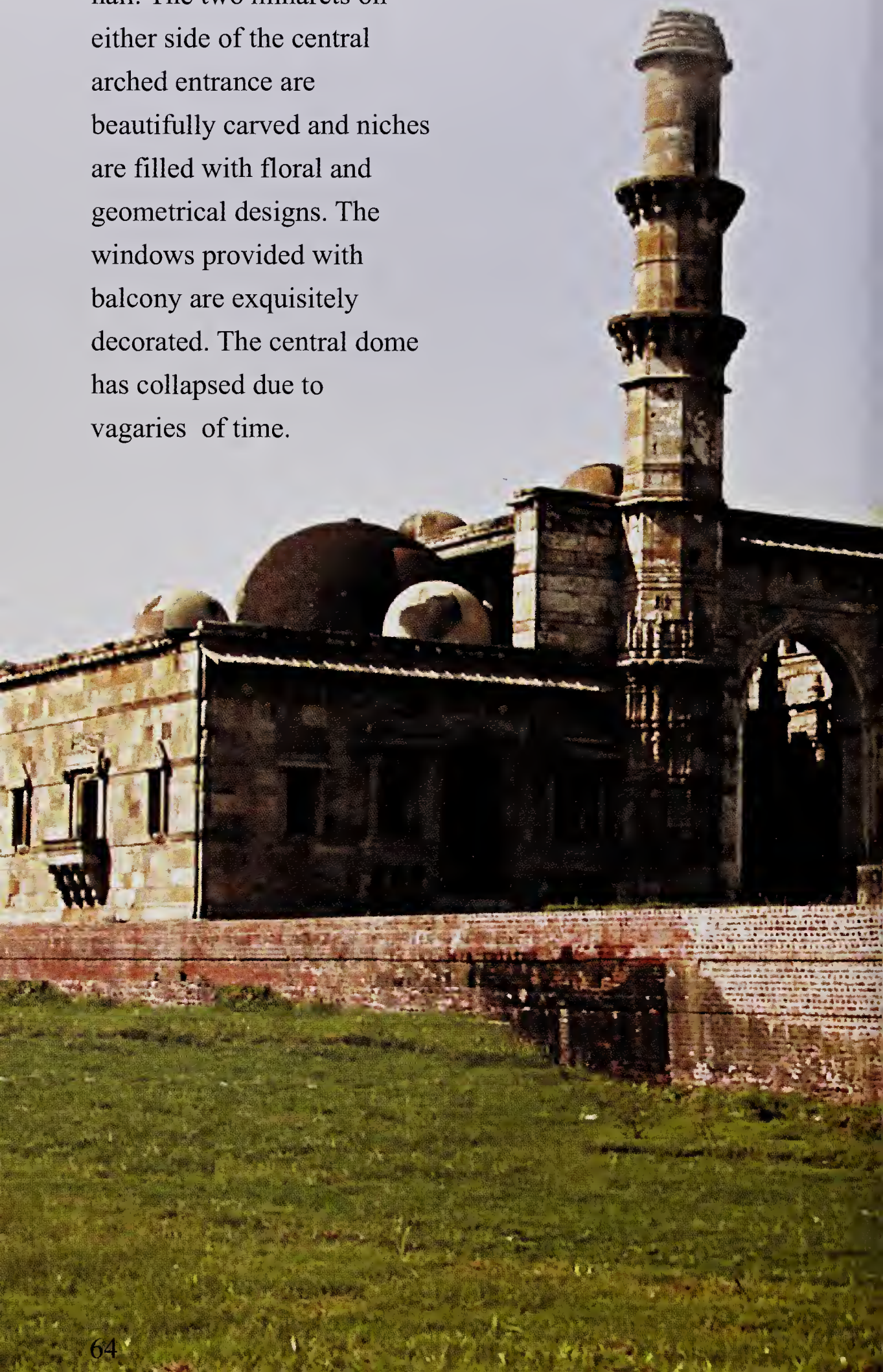


Lila Gumbaj-ki-Masjid, Champaner



Kevada Masjid

Kevada Masjid, is rectangular on plan, with a double storied main prayer hall. The two minarets on either side of the central arched entrance are beautifully carved and niches are filled with floral and geometrical designs. The windows provided with balcony are exquisitely decorated. The central dome has collapsed due to vagaries of time.



Kevada Masjid with Cenotaph, Champaner





Mihrab, Kevada Masjid, Champaner

Ek-Minar-Ki-Masjid

Ek-Minar-ki-Masjid is survived with only one minaret and the remnants of *mihrabs*, rest of the structures are missing. The minaret is of five storeys. The lower most

is square, the first eight sided, the second and third sixteen sided and the topmost absolutely circular. It was constructed by Bahadur Shah (A.D.1526-35). The mosque complex has a well and a tank for ablutions.

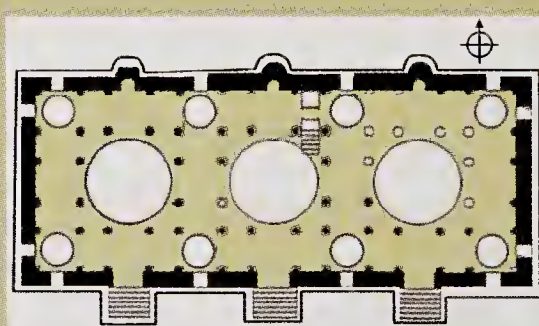


Ek Minar-ki-Masjid, Champan

Panch Mahuda-ki-Masjid

The Panch Mahuda-ki-Masjid, built of dressed stone is on a high plinth. It is survived with two minarets on extant corners. One intact minaret is four storied. The lowest story is built in stone and is richly carved whereas the rest of the upper stories are constructed in brick masonry. The *minar* transforms from a square plan at the ground to an octagon at first floor to sixteen sided at the second floor to a circle at the top akin to Ek-minar-ki-masjid.

Layout Bawaman Mosque Champaner



Bawaman mosque

Bawaman mosque belongs to a later period. It is named after a saint Bawaman follower of Sadan Shah. The mosque has identical features except the arch-dome system employed in its construction.

Tombs and Cenotaphs

Tombs and cenotaphs are other specimens representing architecture of Sultan Mehmud Begada's time. Almost all the tombs are square on plan, symmetrical, opening on all four cardinal directions and surmounted by a dome. The cenotaphs and tombs in Champaner-Pavagadh are usually in close



Bawaman Mosque, Pavagadh

vicinity of mosque. These tombs and cenotaphs are highly decorated with carvings in geometric motifs running in formal horizontal bands.

The Cenotaph near Nagina Masjid and Kevada Masjid are outstanding whereas tombs of Sakar Khan and Sikandar Shah are noteworthy.

The Cenotaph near Nagina *masjid* is exquisitely carved. It is open on each cardinal direction by a pointed arch, flanked by two blind arches. Upper portions of these blind arches are ornamented with niches similar to those on the bases

of minarets; the pilasters at the corners and jambs of the doorways are carved in richest floral designs. A series of beautifully designed corbels decorate the cornice inside with geometrical motifs at regular intervals. Massive brackets once supported chajjas along with the parapet above have fallen now. The square structure was once covered with a dome of which only the drum portion has survived. Except the two famous stone screens in Sidi-Saiyyad's mosque at Ahmadabad, there is hardly anything elsewhere that match these twelve pillars in richness and variety of decorations.



Cenotaph, Kevda Masjid, Champaner

Cenotaph, Nagina Masjid, Champaner







Sakar Khan's Tomb, Champaner

The Cenotaph near Kevada *masjid* is provided with four cupolas surrounding the bigger central dome. The extrados of the central dome have fluted ribs.

Beside this, it is a very important benchmark in the development of jalis used in arches of various structures in Gujarat. It was the predecessor to the famous jali at Sidi Sayyed Masjid at Ahmedabad.

Sakar Khan's tomb is located within the complex of Kasbin *talao*. It is the largest tomb structure in the old city. It is square on plan and covered with a large dome.



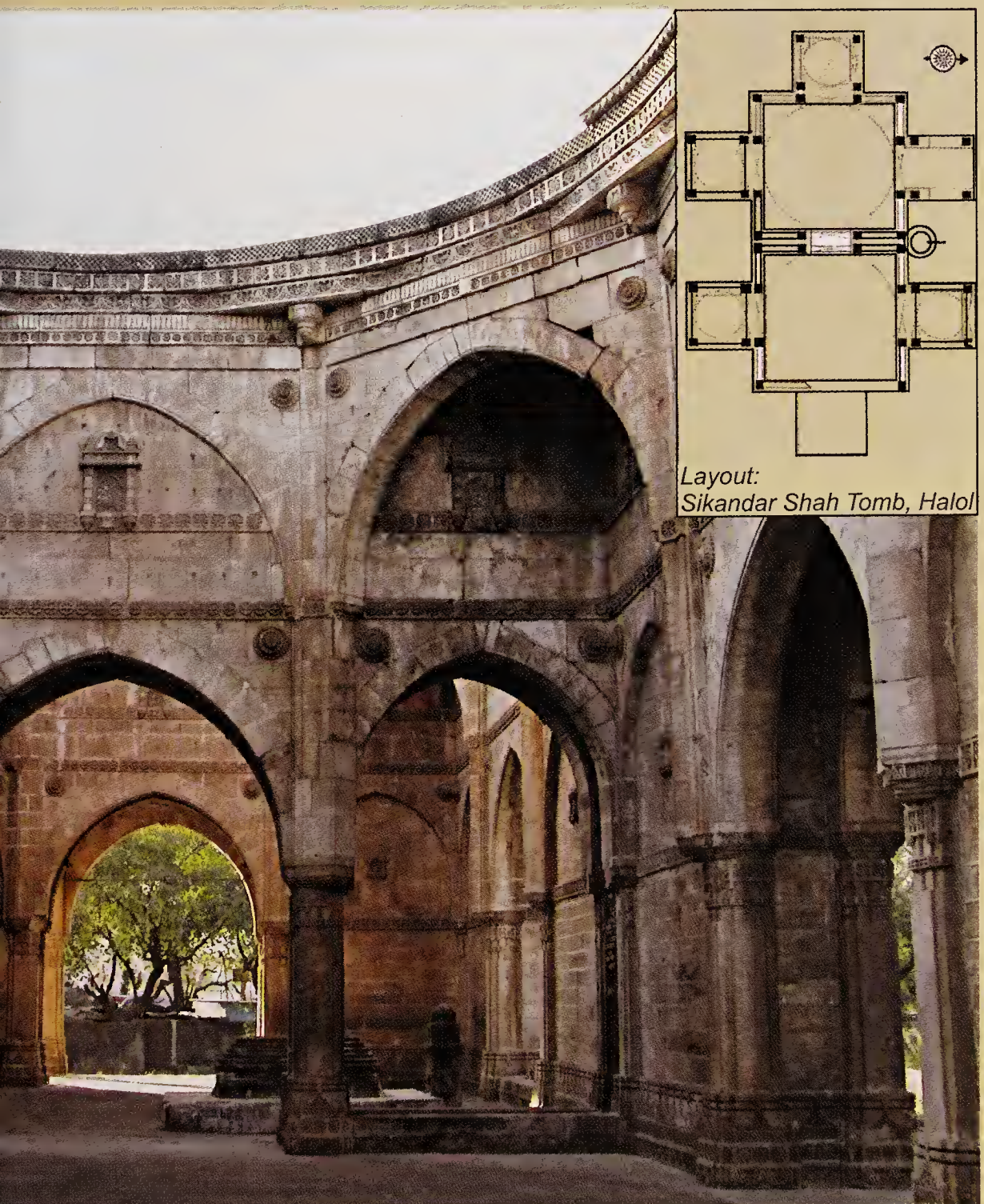
Inner view, Sikandar Shah Tomb, Halol

A Gujarati named Halur learning the principles improved his master's design in a garden about 4 miles west of Champaner. The town in his honour still bears the name-Halol.

Each side has a big central arch flanked by two smaller open arches. They are highly decorated with floral motifs in relief.

Sikandar Shah's tomb at Halol is a symmetrical structure surrounded by three porches and covered with fluted domes. After Sikandar Shah had been in power for a

few months, he was assassinated by Imad-ul-Mulk, Khush Kadam in A.D. 1526. Khush Kadam seated the younger brother of Sikandar Shah, Nasir Khan on the throne with the title of Mahmud II and governed on his behalf. Sultan Bahadur Khan marched to Champaner seiged it and executed







Imad-ul-Mulk. He kept Nasir Khan in prison and ascended the throne in A.D. 1527 with the title of Bahadur Shah.

The brick dome of central chamber has collapsed. The grave lies in the inner chamber, is off the centre. His two brothers Nasir Khan and Latif Khan were also buried here. The structure is very simple but the brackets, plinth base and finial of the dome are elaborately carved with floral and geometrical motifs.



Carving, Sikandar Shah Tomb, Halol

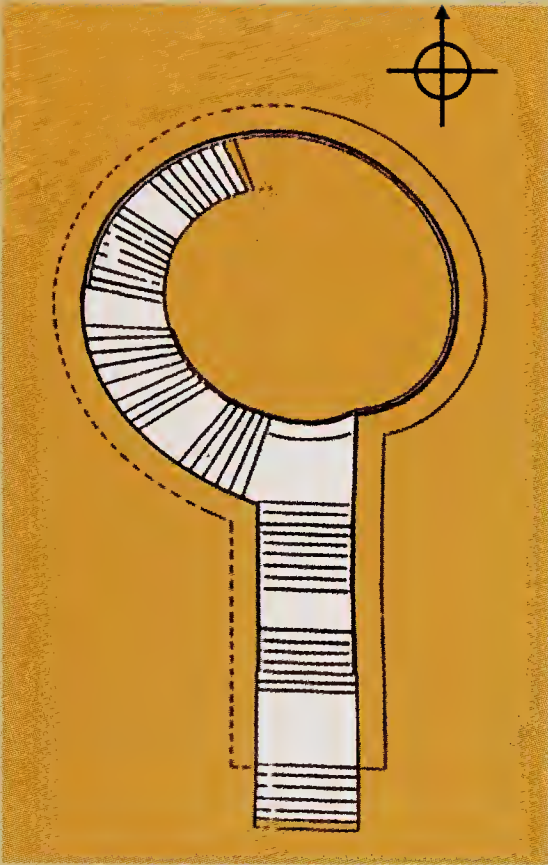
Water Structures

Champaner-Pavagadh faced scarcity of water particularly during summer and winter months. For overcoming this scarcity, various means were employed for rain water harvesting by creating a landscape of elaborate catchment and conveyance system. Large sized reservoirs were constructed by means of earthen embankments across the natural flow of streams at different levels. When the settlement was abandoned its hydraulic system deteriorated. But during its hey-day these water reservoirs were quite formidable and some are in use even today. There are indications that there were

series of lakes on the hill especially within Machi and Atak areas. Besides these, there were large catchment basins at foot hill like *Vada Talao* and *Kasbin Talao* which were created by damming depressions and diverting water from the rivulets. The *Medi Talao* on Atak area, the *Tailia* on Machi, the *Dudhia* and the *Chasia* on *Mauliya* are fairly large and survived till date. Other system for the collection of rain water from rooftops into *Tanka* or reservoir of same dimensions was also employed. These systems do exist at *Patai Rawal's Palace* and at *Makai Kothar*.



Halical vav, Champaner



Layout plan of Helical Step well
Champaner

Hauz-a-vazu (Octagonal tank) in the Jami Masjid complex can also be put in this category, although it is open to sky.

Elaborate channel system was employed to channelise the water drawn from the reservoirs to different parts. These systems were evolved by using natural landscape and gradients. The gardens and houses were attached to this water supply system. Besides this, pleasure resorts were also built on the embankments facing the water front. These water structures functioned for military, civil and religious dispositions.

Pavagadh hill was provided with earthen embankments at suitable location to hold rain water during the monsoons. These embankments were constructed on the eastern, south-eastern and the northern sides of the central cliff where the temple of Kalika exists. The northern arrangement has collapsed and only Dudhia and Chasia *talao* exists.

The Mauliya Plateau settlement was supported by five *talaos* Dudhia, Chasia and three Naulakhi *talaos*. Overflow of Dudhia *Talao* was directed into the Chasia *Talao* from where the overflow was drained off into the Vishwamitri basin forming the Vishwamitri rivulet. The overflow of Naulakhi *Talaos* was directed through channels into three *Kunds*-Ganga, Yamuna and Saraswati, on the northern edge of the Mauliya Plateau. These kunds find prolific mention in the Sanskrit play "*Gangadas Pratap Vilas Natakam*" written in A.D 1449.



Hauz-a-vaju, octagonal ablution tank, Jami Masjid, Champaner

Baolis or step wells are other water bodies which played an important role in day to day life of noblemen and common people. Helical Step well and Geban Shah Step well are good specimens of it. There are three distinctive architectural typologies of Baoli's viz; Helical or spiral, Linear and composite. Geban Shah is of linear type. Helical Step well consists of an entrance which

leads to the stairway attached to the wall of the shaft and descends downwards like the coil of a snake. It is built of bricks and stones and datable to c. 16th century A.D.

Kabutar Khana is one of the pleasure resorts or water pavilion, standing in all its glory on the bank of *Vada Talao*. The walls of the upper story have a number of pigeon holes which gave it the name *Kabutar Khana*.



ducts, traveling through the household for the purpose of keeping the interior cool and irrigating royal gardens. This residential complex is also exposed having four *hauz* (tanks) and two wells which were brick built in lime mortar with plastered interiors.

For domestic purposes the city of Champaner solely depended on the wells scattered through out the city and the city is also called as "City of a thousand wells". These water structures were symbols of religious, political and social development which enjoyed prominent status in the architectural development of that time.

Amir Manzil or nobleman's residence was also provided with water



Kabutar Khana, Vada Talao

Excavations at Champaner

The Department of Archaeology and Ancient History, the M.S. University of Vadodara carried out excavations at the site under the guidance of Prof. R.N. Mehta from 1969 with the aim to study the layout of the medieval settlement and understand the life pattern of the affluent section of the society in 15th-16th century A.D.

The excavations lasting over six years have brought to light Amir Manzil complex comprising of residential blocks, gardens, tanks, stables, water channels, cisterns, spiral for flowing water etc. showing five structural phases. The area seems to be occupied for a period of one century or so within which the material culture unearthed seems to have remained uniform.

The ceramic assemblage of the period is dominated by plain burnish, sometimes decorated red and black wares and hand made jars. The shapes are more utilitarian,

viz., well polished small *lotas* and bowls with stand, besides glazed pottery. Imported ceramic is represented by Chinese, porcelain and celadon wares.

The antiquities found from the excavation are represented by terracotta objects such as pallets, horses, elephants, tiger, etc. Besides, especially made lamp trees, lamp finials etc. are noteworthy. Stone





Potsherds of red stamped ware found from the excavation

objects includes rotary quern, flat querns etc. and carnelian rings with signets, beads, balls and palleys, iron objects like nails, swivels, chains, lamps, pans, arrowheads and

copper rings, antimony rods, coins are also unearthed from the site. Only one object of silver i.e., a ring was recovered from the excavation.



General view of the excavation carried out at Amir Manzil at Champaner

Conservation

Archaeological Survey of India has been conserving, preserving and maintaining the centrally protected monuments of Champaner-Pavagadh since their protection through its circle office at Vadodara.

Some of the monuments that were identified for extensive conservation works include the Jami Masjid, Citadel Wall, Bawaman Mosque, Panch Mahuda-ki-Masjid, Kevada Masjid, Lila Gumbaj-ki-Masjid, Mandvi, Atak gate, Lakulisa temple and group of Jain temples.

Jami Masjid, the most

imposing monument at Champaner-Pavagadh, is provided with new *chhajja* stones in place of damaged and missing ones of the mosque and entrance porch. Missing pilasters and lintels of *Jharokhas* were replaced as per original after proper documentation. Some perforated *jalis* were also replaced with new ones as per original. Damaged and missing ashlar stone masonry of courtyard including decorative *jalis*, were restored as per original. Tourist amenities like provision of ramp for physically challenged persons, toilet



blocks, drinking water facility etc. have also been provided at Jami Masjid and Sahar-ki-Masjid.

Bulged out ashlar stone masonry of southern side citadel wall at Champaner was dismantled and reset. The missing merlons were also restored as per original.

Bawaman mosque was affected by earthquake and north-east and south-east corner consisting of walls, pillars, lintels and arches were sunken or tilted, which were dismantled after proper documentation upto foundation and reset without changing its original features.

One of the minarets of Panch Mahuda-ki-Masjid had vertical cracks. The minaret was dismantled upto foundation after proper documentation and reconstructed after consolidating the foundation as per original.

North-east corner of the Mandvi or Custom house, comprising of walls, arches, lintels, roof slabs were missing which were reproduced and provided on the basis of existing pattern on either side.

Lakulish temple protruding in the Chasia *talao*

Lakulisa before and after conservation





Jami Masjid - before



Jami Masjid - after

on Pavagadh hill had missing stone flooring of the *Sabhamandapa* and *Garbhagrha*. The temple also had a threat of water percolation into its foundation.

To prevent this a stone apron was provided around the temple and missing stone flooring of *Sabhamandapa* and *Garbhagrha* also provided as per original.



Lila Gumbaj-ki-Masjid in 1932



Lila Gumbaj-ki-Masjid in 2006

Cenotaph of Kevada Masjid was identified for provision of missing *chhajja* stones and stone apron. The missing *chhajja* stones and stone apron were provided as per original.

Lila Gumbaj-ki-Masjid is provided with chain link fencing on dwarf wall. Out of plumb ashlar stone masonry was also dismantled and reset.

Atak gate with its two gateways have been reset with ashlar stone masonry.

Surrounding the ruined plinth of an ancient temple, is a vast enclosure containing cells enshrining different images of Jaina *tirthankaras*, called Bavanderi. The work of dismantling and resetting of these out of plumb cells

and consolidation of plinth portion of ruined temple were carried out.

Champaner-Pavagadh Archaeological Park was bestowed the National Award 2005-06 under the category of best maintained tourist friendly monument by Ministry of Tourism, Government of India.



Cenotaph, Nagina Masjid before and after conservation



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Floral carving, Cenotaph near Nagina Masjid, Champaner

Glossary

Arabesque, intertwined ornamental decoration.

Arcade, range of arches supported on piers or columns.

Arcuate, style of architecture in which the structure is supported on arches and vaults

Ashlar, squared stone work laid in rows; as opposed to rubble construction.

Balcony, outside balustrade platform.

Baoli or Vav, step well.

Beam, lintel, long piece of stone or wood supported on each end.

Bracket, projecting ornamental support.

Cascade, an ornamental slanting slab of stone allowing water to ripple down in sprays.

Cenotaph, tomb without actual grave; a sepulchral monument in honour of a person buried elsewhere.

Chajja, overhanging eave, generally slanting and broad.

Cistern, reservoir or tank generally underground.

Clerestory, a raised section of the roof with windows in it.

Cloister, covered passage round an open court

Corbel, blocks of stone projecting from a wall or pier/brackets, supporting the beams, vaults etc.

Cupola, spherical roof.

Dome, a convex roof of hemispherical form

Drum, circular wall on which a dome rests.

Eaves, chajja, lower portion of a roof projecting beyond the face of the wall.



Jharokha, Kevada Masjid, Champaner

Extrados, upper or outer curve in arch construction.

Facade, front view or elevation.

Finial, finishing portion of a pinnacle.

Frieze, upper border, middle division of entablature.

Gallery, passage common to rooms in an upper storey.

Gumbad, dome.

Harem, seraglio, area where the women of the Muslim royal household resides.

Hisar, fort or fortress, generally residential quarters

Intrados, lower or inside curves in arch construction.

Jali, literally net; lattice or perforated pattern.

Jharokha, window embrasures.

Kangura, stepped battlement.

Lintel, a horizontal architectural member spanning an opening

Masjid, mosque lit. "Place of prostration or sijdah".

Merlon, solid part of a battlement.

Mihrab, a niche or arched recess in the western wall of an Indian mosque, towards which the worshippers turn for prayers.

Mimbar or pulpit, series of steps attached to the central mihrab

Minaret, tapering tower generally multistoreyed with an inner stairway from which muezzin gives the call for prayer.

Niche, recess in wall for the reception of a statue or ornament.

Oriel, a window projecting from the wall face of the building and supported on brackets or corbelling
Jharokha

Parapet, upper portion of a wall, above the roof.

Pavilion, chabutara.

Pier, a supporting mass other than a column.

Pilaster, square pillar projecting from a wall.

Plinth, lower portion or base of a building or column.

Qibla, Portion of the closed wall of the mosque denoting the direction of Mecca

Spandrels, the triangular space between the curve of an arch and the square enclosing it.

Squinch, a device of arches placed diagonally at the upper angles of a square chamber with the aim of turning it into an octagon and then capping it with a dome.

Talao, a tank generally provided with masonry steps.

Trabeate, construction using beams and lintels to bridge space.



Practical Information

Visa

Foreign Nationals desirous of coming into India are required to possess a valid passport of their country and a valid Indian Visa.

There is no provision of 'Visa on Arrival' in India and no fee is charged for immigration facilities at the airports. Foreign passengers should ensure that they are in possession of valid Indian Visa before they start their journey to India except nationals of Nepal and Bhutan who do not require visa to enter India and nationals of Maldives who do not require visa for entry in India for a period up to 90 days (a separate Visa regime exists for diplomatic/official passport holders).

Specific Visas are granted for a variety of purposes. Listed below are the types of visa; categorised on the basis of purpose of staying in India.

Tourist Visa

6 months

Documents supporting the applicant's financial standing

Business Visa

One or more years

Letter from the sponsoring organisation

Student Visa

For the duration of the academic course of study or for a period of five years whichever is less

Proof of admission to recognized Universities/Institutions in India

Transit Visa

Maximum For 15 Days

Evidence of onward travel to a destination outside India

Conference Visa

For the duration of the conference or seminar letter of invitation from the organiser of the conference

A 15-day extension on the six-month visa is issued by the **Foreigners' Regional Registration Office (FRRO)** at any of the four metros: **Delhi, Chennai, Kolkata, & Mumbai.**

The FRRO office is open on weekdays, 9.30 am to 1.30 pm and 2 pm to 4pm. A 15-day extension is given only if confirmed air tickets are not available. No fee is charged.

Mumbai: 3rd floor, Special Branch Bldg., Bedruddin Tayabji Lane
Mumbai-400 001, Ph: 022-22621169

New Delhi: FRRO, East Block 8
Level-II, Sector-I

R K Puram.

Ph: 011-2671 1074

Health

Your health during your travel in India depends on three things: precautions taken before arrival, day-to-day health care, and efficiency in tackling emergencies. For travel health, use your common sense and most importantly carry your own first-aid kit, after consulting a doctor.

Especially take care of what you eat or drink. This is the most important health rule.

The tropical sun is extremely strong during the summer months, so guard against sun-stroke and dehydration.

It is advisable to immediately seek qualified medical advice in case any ailment persists for more than a couple of days.

Hospitals

Indian cities have government as well as privately-run hospitals and nursing homes. The government hospitals have modern facilities, but due to a large turnout of patients, medical assistance is slow.

Arriving by Air

The international airports at Delhi and Mumbai provide the most convenient entry-points for the tourist travelling to the World Heritage site of Champaner.

Delhi

As the capital of India, Delhi has not only a well-serviced international airport but is also the obvious point from where to make connections for most parts of the country. Delhi airport is called the Indira Gandhi International Airport. It has two terminals: Terminal 1 (for domestic flights) Terminal 2 is 19 kms from the city centre at Connaught Place.

Airport Enquiry: Domestic Terminal Ph: 2567 5121

International Terminal:
Ph: 2560 2000

Airlines offices

Air India (International Flights)

Jeevan Bharati Bldg., 124 Connaught Circus, New Delhi-110001
Ph: 2373 1225 Fax: 23739796
Airport Ph: 2565 2050
For reservations:
Ph: 95 124 234 88 88
Call centre No. : 1800 22 7722

Domestic Flights

Safdarjung Airport, Aurobindo Marg New Delhi-110003
Malhotra Bldg., Connaught Place,
Ph: 2463 1337/2460 3227
Airport Ph: 2567 5121
Call centre No. : 1407

Jet Airways

Call centre No. : 3989 3333.
For queries related to International Flights call 1800 2255 22 reachable from BSNL/MTNL lines.

Kingfisher Airlines

Call centre No. : 1800 1800 101,
1800 2333 131

Mumbai

Earlier known as Bombay, it is extremely well connected by air and rail to most parts of the country. Mumbai airport has two terminals: the Chhatrapati Shivaji Maharaja International Airport, 29 kms from the city centre at Nariman point, and the domestic terminal, some 6 kms from the international terminal.

Airport enquiry

Domestic Terminal
Ph: 1407/2615 6009
International Terminal
Ph: 2831 8888

Airlines Offices

Air India

Air India Bldg., Nariman Point
Ph: 22 79 6724

Money

Indian Currency

The Indian currency is called the Rupee. It is available in denominations of 1,000, 500, 100, 50, 20, 10, 5, 2, and 1. One rupee equals 100 paise. Coins in common use are those of Rs. 5, Rs. 2, Re 1, 50 paise and 25 paise. The 20, 10 and 5 paise coins have become redundant in the big cities, but they still have value in smaller towns and rural India.

Credit Cards

Credit cards are becoming increasingly popular in urban areas. All major international credit cards are used, including Visa, Amex, Mastercard.

STD Codes

New Delhi	011
Mumbai	022
Ahmedabad	079
Vadadora	0265
Champaner	02676

Communications

Post Offices

Most small cities have local post offices providing the basic facilities, however in the larger metros they offer a wider range of facilities, like telegraph, fax and a courier service, operating under the brand name EMS - Speed Post. All post offices are open from 10 am to 5 pm, Monday to Saturday.

Telephone

Yellow-painted STD/ISD booths can be found in almost every small town or village today. Most telephone booths remain open till midnight. Some of these also have facilities for sending and receiving fax messages.

Pre-paid Telephone Cards

The state-run MTNL now also offers facilities for buying pre-paid STD/ISD cards, which the consumer can use to make long-distance calls from any ordinary phone. Cell-phone users can also buy pre-paid SIM cards from local network service providers to enable them to use their mobile phones in most Indian cities.

E-mail

Internet and e-mail access are easily available in Vadodara. There are many cybercafes, where for a nominal amount you can access the Net.

Car Rentals

There are several local companies that operate car rental services in most Indian cities, including Champaner. For self-driven cars, the petrol cost is to be borne by the customer. A valid driving license, passport (for foreigners) or proof of address is required along with a security deposit.

Where to stay

1. Hotel Champaner (Toran Group of Hotels, (Gujarat Tourism), Machi, Dist. Panchmahal.

Phone No.: 02676-245641

Fax No.: 02676-245667

2. Jaina Dharmasalas at Champaner



How to reach Champaner

Air: nearest airport is Vadodara (45 km)

Rail: Champaner road is a railway station on Vadodara-Godhara railway line

Road: Vadodara (45 km), Ahmedabad (159 km)

Local transport: Non-metered autorickshaws and Jeeps

Accommodation: Local guest houses and local Dharamshalas

Food: Local eating joints and food stalls.

Guided tours - For Guided tours contact Gujarat Tourism offices.

For further information contact:

Tourism Corporation of Gujarat Ltd., Block number 16, 4th floor, Udyog Bhavan, Gandhinagar, Gujarat.

Ph.: (+91-79) 23222523, 23222645
Fax: (+91-79) 23238908, 23222189

Ahmedabad: H. K. House, Opp: Bata Showroom, Ashram Road, Ahmedabad.
Phone: 91-79-26589172, 26576434
Fax: 097-27723935

Chennai: Tourist Complex, Wallajah Road, Chennai - 600002.
Telefax: 91-44-25366613

Jaipur: Government Hostel Campus, M. I. Road, Jaipur - 302 001
Fax: 91-141-2378070

Kolkata: C.R.Avenue, 5th Floor, Kolkatta-72
Tele Fax: 91-033-22254317

Mumbai: Khaitan Bhavan, 1st Floor, J.Tata Road, Opp: Ritz Hotel, Churchgate, Mumbai - 400 020
Phone: 91-22-22024925
Fax: 91-22- 22883541

New Delhi: A/6, State Emporia Bldg., Baba Kharak Singh Marg, New Delhi - 110 001
Phone: 91-11-23744015
Fax: 91-11-23367050

Rajkot: Bhavnagar House, Jawahar House, Behind State Bank of Saurashtra, Rajkot - 360 001
Phone: 91-281-2234507

Surat

1/847, Athugar Street, Nanpura, Surat - 395 001
Phone: 91-261-2476586

Vadodara: Narmada Bhavan, C- block, Indira Avenue, Vadodara - 390 001
Phone: 91-265-2427489
Fax: 91-265-2431297

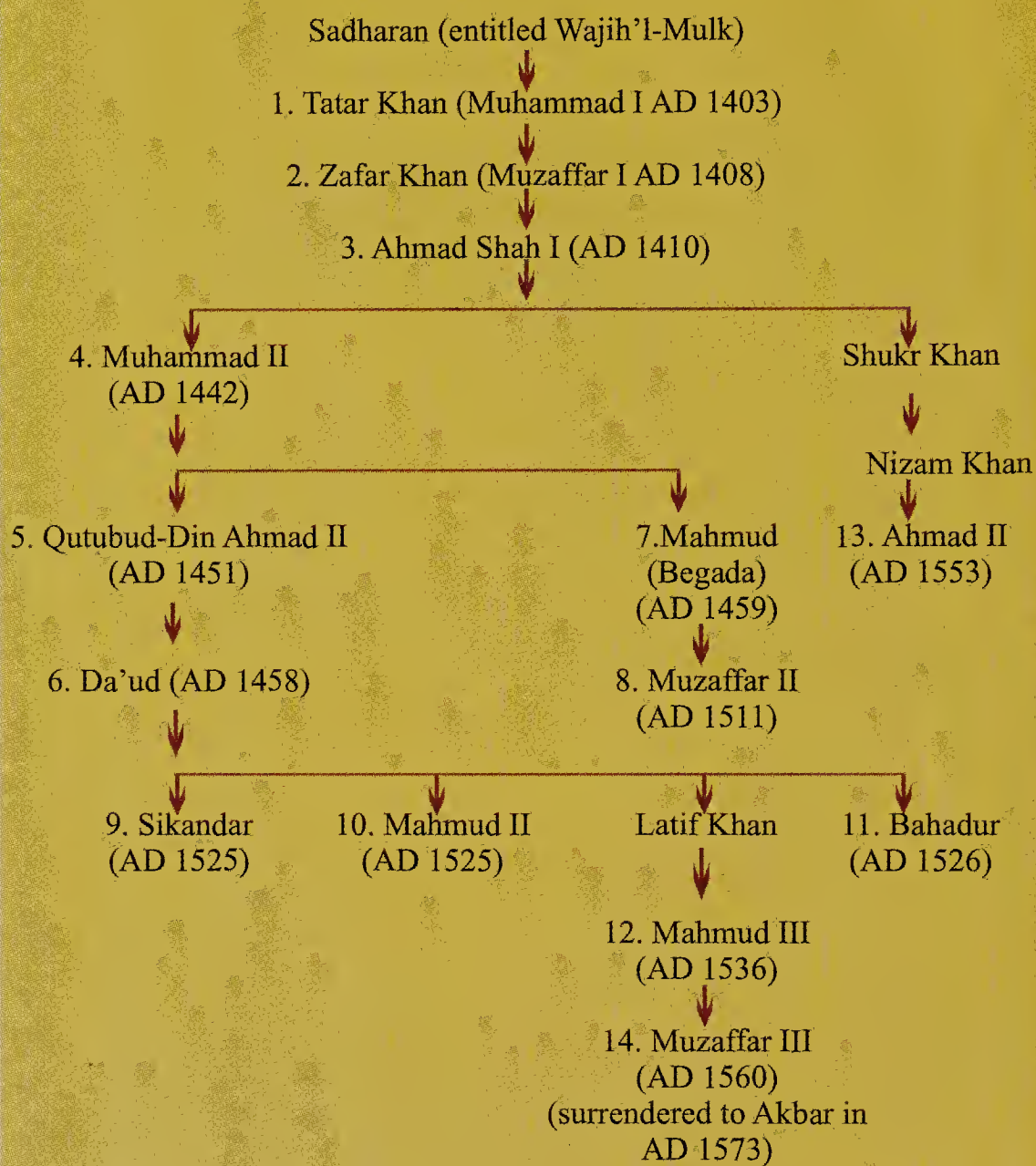
What to wear

India does not have a fixed dress code, but it would be sensible to wear clothes that do not attract unnecessary attention. For travelers visiting Champaner in winter, light woollens such as a cardigan and a windcheater are usually enough. If you happen to visit Mumbai in the summer, wear loose cotton clothes and cover your head with a hat.

Excursions in Champaner:

Chhota Udepur (Royal Palaces) 80 km, Jambu Ghoda (wild life sanctuary) 25 km, Vadodara (Laxmi Vilas Palace, museum, Sayajibag, public buildings) 45 km, Dabhoi (ancient fort, gateways) 75 km, Balasinor (Dinosaur fossils) 85 km.

Genealogy of the Ahmed Shah Sultans of Gujarat (after Chaghatai)



Only year of accession is given

LOCATION OF CENTRALLY PROTECTED DISTRICT : GODH



MONUMENTS OF CHAMPANER-PAVAGADH. A (PANCHMAHAL)



LOCATION OF CENTRALLY PROTECTED DISTRICT : GODH



World Heritage Series

CHAMPANER- PAVAGADH

Qutb Minar & Adjoining Monuments

Humayun's Tomb & Adjacent monuments

Fatehpur Sikri

Khajuraho

Konarak

Sanchi

Ajanta

Old Goa

Mahabalipuram

Hampi

Ellora

Chola Temples

Pattadakal

Agra Fort

Taj Mahal

Elephanta

Bhimbetka



ASI Team

R S Fonia, Arundhati Banerji,
Hoshiar Singh, ASI, New Delhi,
ASI, Vadodara Circle.

